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1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR OCTOBER

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."*—JOSEPH SMITH.

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## THE FIRST PRESIDENCY'S MESSAGE TO THE M. I. A.

(THE following are excerpts from the discourses of the First Presidency of the Church delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on June 8th, at the annual M. I. A. Conference.—EDITORS.)

PRESIDENT HEBER J. GRANT

I wish to extend to the Presidencies of the Young Ladies' Mutual Improvement Associations throughout the world, and the superintendencies of Young Men's organizations of all the stakes together with the presidencies of the various ward associations of the Young Men and Young Ladies my sincere thanks as the editor of the *Improvement Era* for the wonderful way in which they have inspired the people to subscribe for this magazine. It is little less than wonderful since the combination of the two magazines—the *Young Woman's Journal* and the *Era*—to note the support that has been given the new magazine, the *Improvement Era*, and I hope that all concerned will continue the good work.

I am thoroughly convinced that one of the finest things that can happen in any home is to have the *Improvement Era* come there once a month. It is full of splendid articles, uplifting in their nature and for the benefit of your children. And instead of spending your money—those of you who do not have this magazine in your homes—in allowing your children to go to picture shows that might result in their downfall because of the pictures not being of an uplifting nature, I commend each

and all of you to have that magazine in your home, that your children can have it where they can put their hands on it, as it is calculated in its nature to implant in their hearts a knowledge of the Gospel of Jesus Christ.

Our fathers and mothers came here for no other purpose than to serve the Lord and to spread the Gospel abroad, and I feel that there is a lack of interest in his own family on the part of the man who does not try to have in his home such literature and such information as will benefit his children and lead them in that straight and narrow path which leads to life eternal.

In the first meeting of this conference of the Mutual Improvement Association, we adopted and pledged ourselves to carry out the following four items:

“To study and know the laws regulating tobacco, liquor and safety.”

The next item is: “That we observe these laws ourselves.” I propose to do it.

“That we will co-operate on a strict enforcement of these laws.”

“That we will do all we can to get others to do the same.”

#### LAW ENFORCEMENT URGED

There is a law in our state that minors shall not smoke cigarettes, and the majority of our children who are going to high school and to our state university are minors, and yet we know absolutely that some of those minors are smoking cigarettes on the streets of our city. In the future, I shall consider it my duty and the duty of every person who made this pledge at our meeting, although it is a disagreeable task, to complain against those who are under age and smoking.

It is simply frightful, with our wide streets, that we have so many accidents which are due to reckless driving and the breaking of the prohibition law. I would thank the Lord from the bottom of my heart if the judges of Utah would send such men to the penitentiary instead of giving them light fines. It would be one of the greatest aids in breaking up this killing of people if every time a person under the influence of liquor is guilty of driving fast, when an accident happens and people are injured, he would get a year behind the bars.

We are very anxious that our children shall grow intellectually, physically and morally. Perhaps the greatest benefactor to mankind at the present time is Thomas A. Edison. I stood on a mountain behind Hollywood one night some time ago and saw the electric lights blazing for a distance of twenty-five miles, one of the most splendid sights in an evening that I have ever seen, and all of it due to the genius of Thomas A. Edison, who wrote in a letter to Henry Ford:

The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called “Acrolein.” It

has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable.

I employ no person who smokes cigarettes.

Yours,

Thos. A. Edison.

Fathers and mothers, remember that cigarettes degenerate the brain in an uncontrollable manner, and that the degeneration is permanent in your boys when they smoke cigarettes. And for heaven's sake at least keep your girls from doing it. Not only does it destroy their brains, but it destroys the God-given power to bring forth sons and daughters into this world.

#### PRACTICAL TOBACCO EXPERIMENTS

Dr. Fred J. Pack, in an article published in the *Scientific Temperance Journal*, says :

A total of 210 men contested for positions on the first teams. (That is in football.) Of the non-smokers 65.8 per cent. were successful. Of the smokers only 33.3 per cent. were successful.

It lacks only one-eighth of one per cent. of being one hundred per cent. more non-smokers than smokers who obtained positions on the football team. Thank fortune we have a man at the head of our athletic department at the University of Utah who does not have any cigarette smokers on the football team! I do not think this team would hold the championship of the inter-mountain states if many of the players were smokers. Dr. Pack continues :

This was not only true in the six institutions which furnished data about the tryout when taken as a total, but in each of the six the non-smokers far outstripped the smokers. In one institution not a single smoker obtained a place on the team.

Holy men and holy women have been blessed with the gift of tongues in our Church, and I stand here to-day as a living witness before you that by the gift of tongues to my wife whose body lies in the grave, I was promised that I should live to lift up my voice in many lands and in many climes, proclaiming the restoration to the earth of the Gospel of the Lord Jesus Christ. Subsequent to that I was operated upon for appendicitis and before I had ever lifted up my voice in any foreign land. Eight out of nine doctors said I had to die. One of them said to President Joseph F. Smith, who was present at the operation: "Mr. Smith, you do not need to think of such a possibility as this man recovering. If he recovered it would be a miracle, and this is not the day of miracles."

I did recover, notwithstanding the fact that it was announced blood poisoning in the third and last stage had set in. And I

have lifted up my voice, after the sentence of death was passed upon me, in England, Ireland, Scotland, Wales, Germany, France, Holland, Belgium, Switzerland, Norway, Sweden, Denmark, Canada and Mexico; from Portland, Maine, to Portland, Oregon; in the Hawaiian Islands, and in the far-off land of Japan, declaring that I know that God lives; that I know that Jesus is the Christ, the Son of the living God, the Redeemer of the world; that I know that Joseph Smith was a prophet of the true and the living God, called by God to establish again upon the earth the plan of life and salvation. I know these things and I rejoice in them. I pray God to bless you one and all and every honest-hearted soul upon the face of the earth, and I do it in the name of Jesus, our Redeemer. Amen.

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PRESIDENT ANTHONY W. IVINS

IT IS now more than fifty years since the first Mutual Improvement Association was organized in the Church. There have been other associations formed for somewhat similar purposes, but during the early days of pioneering there had been very little time to devote to the cultivation of the literary and artistic tastes of the young people. It was a time of work, a period of colonization, when the Church was reaching out north and south, establishing new settlements in remote regions.

One thing, however, was never neglected. Wherever a colony of Latter-day Saints pitched their tents, their first endeavour was the establishment of a school. There was a thirst for knowledge. Boys and girls were seeking after truth. They wanted to know something of the world, its history, its people, its achievements.

Associations were organized in many different localities, some called literary associations or societies, some debating clubs, some dramatic associations, all having in a general way the same idea in view. It was for the development of these associations, if I remember correctly, that the idea of bringing all these various organizations and clubs and societies under one organization was suggested, where these desires, these various tastes, where the literary, the artistic and other educational branches might be taught and more thoroughly and properly developed.

And so we organized Mutual Improvement Associations, very different indeed in their direction and management and formation from those we have at present, but always striving for the same ideals, the ideals of the Latter-day Saints, of the Church of Jesus Christ established in the age in which we live, the opening of a new Gospel dispensation, which was to be carried to all the world as a new witness for God and His Son Jesus Christ.

But this thought came to me this morning: With all the truth that has come into the world and that has been applied for the



benefit and convenience of man during the past century, the fundamentals of truth have never changed. They are the same to-day that they have always been. They will remain the same to-morrow and forever, because the truth changeth not.

I copied this morning a letter that I desire to read. It is dated Alexandria, 29th, the fifth month, 1794 :

#### VALUABLE COUNSEL

Dear son Isaac : Thee is now going from under the care of thy loving father, whose eyes have ever been watchful for thy good, into the wide world. Thee will now be under the care of Captain Very who will advise thee for thy good, and I would wish thee to be advised by him. I have thought it most for thy good for thee to go to Salem, to learn the trade of a tanner. . . .

As thee will be among strangers, take good care how thee forms acquaintances. Let them be friends, if possible, and steady, sober lads, older than thyself, and the fewer the better. A young man's happiness both in this world and that which is to come, in a great measure, depends upon the connections he forms while young. Keep steady to meeting and to plainness in apparel, and that God that made us will protect you from all harm. Above all things, be true to thy trust, and defraud no man though the thing may be small ; but do unto other men as thee would that they should do unto thee.

And by so doing, thee will gain the esteem of all good men and thy Master, and come up into the world a useful member of society. Thee will have peace in thy own mind which cannot be taken away except by actions which I hope thee will not be guilty of. . . .

If thee agrees to stay, I shall send thee a certificate, which thee must take to the monthly meeting.

As there will be many opportunities, I would have thee write often and let me know if thee stand in need of anything, and I will endeavour to furnish thee from time to time.

I want thee to serve five years and a half, then thee will have some time in the winter, which will give time for thee to prepare for setting thyself in the spring following.

I now recommend thee to that God who has protected me from my youth until this time, my father having died when I was about four years old ; and I am sure He is the same Heavenly Father that ever He was, and will remain to protect and preserve all those that love and fear Him.

From thy loving father,  
BENJ. SHREVE.

N. B.—Take care of the little money thee has, for thee will find that to be a friend when all others have forsaken thee. I shall furnish thee with small matters of money according as I hear of thy behaviour. Often read this advice and endeavour to follow it.

I am thinking of another example which came under my observation. I was among the Navajo Indians in Arizona, the strongest tribe in the United States. I was surprised to learn that among

them the turkey is regarded as an unclean bird. They would not eat its flesh. I wanted to know why and they told me this story:

A long time ago, a great flood covered the country, and the Great Spirit commanded two of all the animals and of all the birds to go up on top of the San Francisco peak, which is the highest mountain in that neighbourhood. All went willingly except the turkey gobbler. He went very reluctantly, and as the water rose he went down into the edge of the water, and there he strutted and gobbled, and defied the flood. But it continued to rise until the mud settled on his tail and held him fast so that he could not get out. But the turkey family could only be preserved by releasing this bird, and so the Great Spirit, through His power, lifted him out of the mud and placed him on the top of the peak.

Now as the man tells this story to his boys and girls, he says to them: This is why you must never gobble, never strut, never pretend anything but that which you are. Think slowly, but when your thoughts are once concentrated, act quickly. Be slow to make friends, but be true to those you have. Can you equal such advice for these Boy Scouts? It appears to me to be an ideal that is worth while, and do we not see examples of that strutting turkey gobbler almost every day of our lives?

#### INFLUENCE OF TEACHERS

I was in St. George, a little town where the greater part of my life was spent. Early one morning, I walked out to the cemetery. I stood by the graves of my parents. I walked up and down those narrow streets, and read the names inscribed on the tombstones. There was not a name that I did not recognize, not a person whose life had not influenced mine for good that I could remember. I thought of the devotion of those men and women, of the sacrifices they had made. They were my Sunday School and day school teachers, who framed the beginning of my life. They lived and died for ideals. Their faith in God, their faith in the opening of this Gospel dispensation, the purpose of it, the redemption of human kind which was to come through it, was unwavering. These are the ideals they taught me, that they lived for, and which they died for, all of them in poverty. I heard Erastus Snow say, who was in the vanguard of all the accomplishments in that region, that there were times when he had not money enough to buy a postage stamp, but he had riches that the wealth of the world could not purchase.

So I thought, as I walked down those lanes, with God's help I will never do a thing that shall bring discredit on those good men and women, and I know that my experience there was the experience of every one of you. If you will go into the cemetery in the town where you live, you will think of your father and your

grandfather, of the thing that brought them here; you will understand then what the ideals of the Church of Jesus Christ of Latter-day Saints are.

God help us to exemplify them in our lives. If we do, they will lead us back into the presence of those who have passed on before, into the presence of Christ our Lord. God bless you, my brethren and sisters, through Jesus Christ our Lord. Amen.

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PRESIDENT CHARLES W. NIBLEY

It is indeed gratifying to note the great interest that our young people have in these conferences.

This organization that you are connected with—I mean the Church of Jesus Christ of Latter-day Saints—is the greatest thing in all the world. Every other system, every other organization sinks into insignificance compared to this. Why? Because it is the bearer of a direct message from the Eternal Father, miraculously sent. It is not of the wisdom of man; it is the wisdom of God.

You who are gathered here, you young people, and some older ones, your parents came here believing with all their hearts in this message of “Mormonism.” They heard it in the simplest kind of way, by the testimony of humble men. These men as a rule were not educated, not cultured; but they had in them a strong testimony of the divinity of this thing called “Mormonism.”

They told their story in a simple way. Generally speaking, it was the poor who heard the message; the poor were gathered in, and the poor have accomplished what we see. They came here because of certain convictions, such as St. Paul sets forth in one of his epistles. St. Paul was acquainted with the philosophies of men; he was learned; but he had received such a divine witness in his soul that he cast aside the philosophies of men and his own wisdom and learning for the one thing that was then above all other things with him, and that was Christ and Him crucified. He said to the Corinthian Saints:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

In like manner, there has come to the world in this our time a message which it is our duty to preach and deliver to the world. You young people, on your shoulders the responsibility will fall

*(Continued on page 665)*

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THURSDAY, SEPTEMBER 18, 1930

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### EDITORIAL

#### THE KEY

MY ROOM was dark. I needed light. There were books to read, writing to be done and kindly faces to see. I reached up and turned the electric switch. In prompt reply the light-well in the ceiling illuminated room and furnishings, and the reading lamp lighted up the page I had been reading. By a touch of the hand, darkness had fled. A small act; a great result!

I met my neighbour on the street. Defeat was in his face. His house of hopes had collapsed. He needed help. I spoke to him, "God's in His heaven, all's well with the world." Joy softened his face; courage flowed into him; hope was again enthroned. He went on to victory. A slight act to cause so wonderful a change!

I had traveled the way of life. I stood before the judgment bar. Anxious thoughts were present. Then I was taken to my reward—to my kingdom. I said, "Can this place, glorious beyond understanding, be mine, mine forever? I have done so little to merit any reward, and my feeble efforts brought their own reward in a sweetened life." The answer came, "Remember that a touch of your hand flooded your room with light; that a word from you rescued a life. The mystery of Godliness has transformed your every small but righteous act into great and acceptable deeds."

The Key? It is doing. Request precedes answer, the deed, the reward, as the cause the effect. Thought, faith, are made alive by action. Nothing happens unless something is done. "Men should be anxiously engaged in a good cause." Heaven yearns for the doer; and hell yawns for the man who is inactive. I earn my salvation, though it seems greater than I deserve.—W.

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#### GERMAN-AUSTRIAN MISSION PRESIDENT

Dr. Oliver H. Budge of Logan, Utah, son of William Budge who at one time presided over the European Mission, has been called to preside over the German-Austrian Mission. President Budge filled a mission to Germany in 1896-99; since then he has been very active in Church work, being at the time of his call, President of the Logan Stake of Zion.



President and Sister Budge with three sons plan to arrive in Hamburg on October 5th. They will receive from all a hearty missionary welcome.—W.

## THE FIRST PRESIDENCY'S MESSAGE TO THE M. I. A.

*(Concluded from page 663)*

to carry this message unto people all over the earth. And, like Paul, you will go determined to know nothing else, for it is the supreme message of the present age. Of course, it is commendable to seek wisdom in all good books. We are told to do so in a revelation to the Prophet Joseph Smith—even by study and by faith. Do not forget that part of it.

If there is anything that is lovely or of good report or praiseworthy, anything that makes for the growth and development and betterment of mankind, we seek after those things. But we need not waste much time seeking out the philosophies of men. Indeed, there is not much time to waste, for this is a day of warning and not of many words.

The time is short. The hour is present. The Gospel must be preached, not with enticing words of men's wisdom, but by the power of God. For you have something to give which the world, with all its philosophies, has not. You have the Priesthood, the power of God unto salvation, the Gospel of Jesus Christ.

So that this mysterious power, which men can understand only by the Holy Ghost, is given to this Church; and by that power we may build up a better civilization than can be found anywhere else in the world. Nothing of good that anyone outside has is lost to us. The philosophies of men that are good and that lead to good, we have them. They are here. We do not need to seek for them. But the key to the knowledge of God, they have not. We have it from on high. That is what you young men and you young women who go out as missionaries are expected to preach, as Paul did. He could have talked about the philosophies and theories of men until doomsday. But the one thing that he eternally talked about, and the only thing, was Christ and Him crucified. That was new. They did not believe it. It was the supreme message then.

In the last chapter of the Book of Mormon, the Lord holds out a challenge to all the world. I must read it. The Lord is speaking here of this miraculous work that is to come forth in the last days:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And that, my young brethren and my young sisters, and older brethren and sisters, is the message of "Mormonism." It must be preached in the power and demonstration of the Holy Ghost, which enlighteneth the heart and convinces the soul of the truth of the Gospel.

Above all things, my young brethren and sisters, as the ideal of "Mormonism," in your preaching and teaching, is sincerity first. First, know the truth. No man can teach the truth of this Gospel unless he first believes in it. The Lord requires sincerity of heart. The power of the Priesthood is the power of God into salvation. I say it again, that is what we have to give, and it is beyond anything which the world has. That is the power that has built up this Church. Not the power of man at all, nor the wisdom of man, but the power of God, the power and spirit of revelation.

Let me read another item from the Doctrine and Covenants. This was given at a time when Oliver Cowdery was assisting the Prophet in bringing forth the Book of Mormon :

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation ; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

This is the spirit, I want to testify, that guides this Church to-day. The power of the Holy Ghost is manifest through President Heber J. Grant as it was through the Prophet Joseph, or Brigham Young, or John Taylor, or any one of those who followed the Prophet as presidents of the Church. It is not the power or wisdom of Heber J. Grant, not at all. But he is the man called at this time to be a prophet, and by the spirit of revelation, and the power of the Holy Ghost resting upon him, the Church is guided. By that power we conquer. God bless you. Amen.

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## RELIEF SOCIETY

SLOGAN: "We Stand for a Greater Appreciation of our Centennial Year by Looking for Others' Virtues."

In some parts of the nations of the earth, there are peculiar people known as hermits. These queer folk live all alone, existing on very little. They seem to prefer animal and wild-life companions to human beings. They are of no comfort to anyone else; and worst of all, they imagine that by so doing they are doing the will of the Saviour, and will receive His blessings for it.

What an ignorant state to be in! How narrow the intellects of these persons must be! How foolish for them to imagine they can obtain something for nothing, that they will receive the consideration of the Son of God when they lie idle and do not work

as He has directed. How can they learn to appreciate what is going on in the world when their "teachers"—their associates of the animal kingdom—can neither speak nor understand when spoken to?

The Creator placed everything on earth for a purpose; and in this modern day of intellectual advancement and progress, we understand many of these purposes. For instance: We know that we should multiply and replenish the earth; that our particular talents should not be "hidden under a basket" as the hermit does with his, but should be manifested for the improvement of all.

We know that the rules pertaining to gaining salvation here and hereafter must be followed, or we will be utterly lost. Can the hermit do all this? Can he be a parent, a teacher, or gain salvation? The answer is evident; he cannot! Such an individual has no place in the kingdom of God. One year to him is just the same as any other—no change for either better or for worse. In short a hermit is as purposeless as is the famous Sargossa Sea of the Pacific Ocean. Both are covered with coatings of old dead material that do them no good whatsoever.

But with the Relief Society of the British Mission, none of this holds true. We have had outlined for us a plan of self-improvement that is second to none, and that is in direct compliance with the wish of the Great Master. It is this: Being of service to our fellowmen, not merely being satisfied with our own knowledge.

We should all get something out of this year, the Centenary of the greatest event in world history since the advent of the Saviour. We should find out all we can about the worth-while qualities of those about us; thus we can help them, and at the same time we shall help ourselves. We will get a greater appreciation of this Centennial Year by simply looking for others' virtues.

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TEACHER TOPIC FOR OCTOBER: "Tolerance of, and Respect for Others' Beliefs."

Central Theme: To show those about us how to improve themselves, either spiritually or materially, we must first be tolerant; then we can start to show them wherein they are in error and can improve.

A. By force we only antagonize and create distrust in those we are seeking to teach.

I. All plans of instructing man against his will have proven ineffective.

a. Satan's idea of compulsory salvation was rejected.

b. The practice in the past of forcing Christianity by threats and torture produced no lasting good.

1. The respect for the church then was only of the lips and not the heart.

- c. The same holds true in the social and educational fields.
  - 1. Cortez, the Spanish conqueror, failed to help the people of South America to improve themselves because he used force and lacked respect for their opinions.
  - 2. The instructing of children against their will does not produce permanent improvement.
- B. By manifesting love for, and tolerance of those who do not understand as we do, happiness and progression will result.
  - I. From the beginning of existence, the great schemes for human progress have been founded upon these two considerations.
    - a. The plan of human salvation laid down by our Saviour was founded upon love for humanity and tolerance of their beliefs.
    - b. The early struggles of the leaders of the Church were endured for this same reason.
    - c. The achievements of medicine and science are based upon tolerance for the beliefs of men working in the same field, both those who have lived before and those who will come after.
  - C. To progress in the world, we must be highly tolerant and always respect the beliefs of our associates.

J. B. L.

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## SUNDAY SCHOOL

### SACRAMENT GEM FOR OCTOBER

'Tis sweet to sing the matchless love  
Of Him who left His home above,  
And came to earth— O wondrous plan—  
To suffer, bleed, and die for man.

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### CONCERT RECITATION FOR OCTOBER

(Matthew, Chapter 7, verse 21.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

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### BOOK OF MORMON DEPARTMENT.

*October 5.* Lesson 35. Book of Mormon Names—I. Text: Sunday School Lesson No. 35. Objective: To support the claims made by the Book of Mormon that it is in reality a history of certain ancient inhabitants of the American Continent and the dealings of God with those peoples.



*October 12.* Lesson 36. Book of Mormon Names—II. Text: Sunday School Lesson No. 36. Objective: To teach that evidences exist that previous occupants of a country, even though they be exceedingly few in number, ascribe appellatives to the physical features of the country, and their successors to the land adopt these names.

*October 19.* Lesson 37. Book of Mormon Names—III. Text: Sunday School Lesson No. 37. Objective: The giving of names to features of the land is a universal practice in all lands and by all races. The history of a people may be actually worked out through names they have applied and transmitted to posterity.

*October 26.* Lesson 36. Book of Mormon Names—IV. Text: Sunday School Lesson No. 38. Objective: Though the Book of Mormon came into the possession of Joseph Smith in a miraculous manner, there is nothing miraculous about the existence of the peoples whose history it purports to be. The truth of the Book of Mormon may be strongly suggested, if not proven by the facts to be learned from the Indians of to-day and the ruins left by their ancestors. The names they have left confirm the historical facts in the Book.

#### OLD TESTAMENT DEPARTMENT.

*October 5.* Lesson 35. Sammel and Saul. Text: Sunday School Lesson No. 35; I Sammel 8, 9, 10, 11, 13, 14. Objective: To show that the ability to lead under the direction of God's Spirit depends upon righteousness.

*October 12.* Lesson 36. Sammel and Saul. Text: Sunday School Lesson No. 36; I Sammel 15: 22-35; 16; 17. Objective: To show that the righteous life is the happy life. (The religious and ethical lesson of Saul's life is that sin and shame go hand in hand. When Saul lived righteously, he was approved by God, attractive to men, and happy when alone with himself. When he was full of sin, he received God's disapproval, he was rejected by men, and dejected whenever he was alone.)

*October 19.* Lesson 37. David and Saul. Text: Sunday School Lesson No. 37; I Samuel 18, 19, 21, 26. Objective: To show that character is developed by overcoming difficulties. (Difficulties in themselves do not make character; neither does the mere overcoming of difficulties make character. Character is inherent. Difficulties afford opportunities for character development.)

*October 26.* Lesson 38. King David. Text: Sunday School Lesson No. 38; II Sammel 2, 5, 6, 8, 10. Objective: To show that while David became Israel's greatest king, he obtained the honourable position only after a period of preparation.

#### PRIMARY DEPARTMENT.

*October 5.* A Picture Lesson. (Refer to *The Instructor*, August, 1930, page 507.)

*October 12.* Lesson 81. The Presentation in the Temple. Text:

Sunday School Lesson No. 81; Luke 2: 22-38. Reference: Weed's *Life of Christ*, Chapter IV. Objective: The more we love, the more we give.

*October 19.* Lesson 82. The Visit of the Wise Men. Text: Sunday School Lesson No. 82; Matt. 2: 1-11. References: Weed's *Life of Christ*, *Ben Hur*, Book I, V, XII, XIV. Objective: The more we love, the more we give.

*October 26.* Lesson 83. The Flight into Egypt. Text: Sunday School Lesson No. 83; Matt. 2: 13-23. Reference: Weed's *Life of Christ*, Chapter VI. Objective: Obedience to the promptings of the Spirit of the Lord brings protection.

—*The Instructor*, August, 1930.

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### MUTUAL IMPROVEMENT ASSOCIATION

THIS auxiliary guide outline inaugurates the 1930-31 M.I.A. season, which will be a season of highly interesting lesson studies as well as increased social activity. The lesson text will be "Modern Revelation," based on the Book of Doctrine and Covenants, which is being used throughout the European missions. The study of this manual will well acquaint the student with the contents of the Book; how, why and when the revelations were given will be explained; and the truths the Book contains will leave a testimony in the heart of each M.I.A. worker who applies himself to the class study. A group of select problems appear at the end of each of the twenty chapters. The only way to get real value out of the course of study is to analyze every lesson from the beginning of the season.

The slogan for this Mutual year is the embodiment of the true Mutual Improvement spirit, and one who follows and lives it will not go wrong.

New ideas for "open nights"—such as dances and balls—and for preliminary programs will be appropriately suggested for each month's work.

One thing must be remembered by the officers and teachers of each Mutual Improvement organization: Be sure to make all preliminary program and lesson assignments at least one week in advance, that all concerned will be well prepared. If this rule is not adhered to, disappointment and failure will result. Absolutely *do not* leave such notifications until the night they are to be presented. Work hard, be prayerful, and study diligently—these are the main requirements for success and happiness, and apply well to the Mutual Improvement Association.

SLOGAN: "We Stand for Loyal Adherence to Latter-day Saint Ideals."

LESSON TEXT: "Modern Revelation."

FIRST NIGHT. Opening exercises. *Preliminary Program*—Slogan talk: Explain, in a three-minute talk, the ideals of the

Church that appeal to you most. Have a five-minute talk upon "How I Can Help to Make This M.I.A. Season a Success." Follow this with a duet, "Put Your Shoulder to the Wheel." *Lesson*—Chapter 1. "History of the Book of Doctrine and Covenants." Objective: To show that the actual coming forth of the Book is, in and of itself, a testimony of its divinity.

**SECOND NIGHT.** Opening exercises. *Preliminary Program*—Slogan talk: Tell how you think the M.I.A. can teach one to honour the ideals of a true Latter-day Saint. Have an instrumental selection, followed with a five-minute talk or presentation of a few current events. *Lesson*—Chapter 2. "Contents and Testimony of the Book." Objective: To make clear that when the Lord speaks or gives advice for educational instruction, it is thoroughly reliable and is not to be questioned by man.

**THIRD NIGHT.** Opening exercises. *Preliminary Program*—Slogan talk: In a three to five-minute talk, explain how men and women should have but one set of ideals—those conducive to mental and spiritual purity and progress. Have someone read a poem of his own composition, followed by a vocal solo. *Lesson*—Chapter 3. "The Kinds of Revelations and the Manner of Giving Them." Objective: To show that regardless of the manner in which the revelations in the Book of Doctrine and Covenants were given, they are all scriptural, and their divinity is without question.

**FOURTH NIGHT.** "Open Night." For interest and variety, the following program is suggested: Invite your local health store manager, the local dairy head, the local baker, or the local butcher, to visit and give the class a thirty-minute talk upon how the proper eating of the product with which he is concerned, will make for better health. (An appropriate interview with the person when he is invited will increase the interest of the talk.) Follow this with a few rounds of community singing. Then play a game or two selected from suggestions to be sent from the Mission Office. Have a recitation of a well known poem, and finish with one or two spirited Church hymns. No refreshments are suggested for this night. Announce that the November "open night" will be a big harvest festival.

W. D. A.

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### FROM THE MISSION FIELD

**Appointment and Release:** On August 29th, Elder Cyrus H. Gold, Jr., was appointed president of the Ulster District, succeeding President Ferrell N. Beckstead.

**Arrival and Assignment:** Edward Stromness, Salt Lake City, Utah, arrived in Oslo, Norway, on August 2nd, for the Norwegian Mission.

**Releases and Departures:** The following missionaries have been honourably released and have returned to their homes in America:

John L. Clarke—London District, released on July 24th, sailed from Southampton on August 10th, aboard the *Leviathan*; Rulon S. Seoville—Newcastle and Sheffield Districts, released on July 12th, sailed from Cherbourg on September 2nd, aboard the *George Washington*; Owen L. Andreasen—Welsh District, and Francis E. Stock—Liverpool and Sheffield Districts, released on September 1st, sailed from Southampton on September 10th, aboard the *America*; Ferrell N. Beckstead—London and Ulster Districts, and Clarence V. Bigler—Liverpool and Birmingham Districts, released on September 1st, sailed from Cherbourg on September 14th, aboard the *Leviathan*.

**Transfers:** The following missionaries were transferred from and to the Districts specified: on August 16th—Elder Albert W. Horman, Welsh to Nottingham; Elder W. Layton Barlow, Nottingham to Welsh; Elder Robert V. Moncur, Leeds to Hull; Elder Frederick W. Rallison, Hull to Leeds; on August 25th—Elder Kenner B. Clayton, Sheffield to Nottingham; Elder James C. Rawlinson, Nottingham to Sheffield.

**Doings in the Districts:** *Leeds*—On Wednesday, August 27th, a lantern-slide lecture was given in the Co-operative Hall at Skipton, before an attentive audience of over two hundred and sixty people, all non-members of the Church. Many expressed their delight and interest, and much literature, including several Books of Mormon, was distributed after the meeting.

*Liverpool*—The Liverpool Branch M.I.A. sponsored an evening's entertainment on Wednesday, August 20th. A delightful program, which included a one-act play, was given by the Mutual members.

The members of the Wigan Branch thoroughly enjoyed a social on August 27th. The hall was well decorated, and a clever comedy was presented.

*London*—One person was baptized by Elder John W. Adams at a baptismal service held in the River Thames on August 22nd, and was confirmed on Sunday, August 24th, by Elder Adams.

*Manchester*—An appreciative audience enjoyed a lantern lecture given by Elder Wesley D. Amott in Crewe, Cheshire, on Thursday, August 28th.

*Norwich*—At a baptismal service held at Felixtowe on August 27th, one person was baptized by Elder Brigham H. Hibbert, and was confirmed a member of the Church by Elder Kenneth Chatwin.

The Ipswich Branch Sunday School members spent a splendid day at Felixtowe on August 27th, which was the annual treat.

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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CONTENTS

The First Presidency's Message	Relief Society	...	...	...	666
to the M.I.A. ... ..	Sunday School	...	...	...	668
Editorials: The Key ... ..	Mutual Improvement Association	...	...	...	670
German-Austrian Mission	From the Mission Field	...	...	...	671
President ... ..		664			

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